

Autobiography: Abu Saifillah Abdul-Qaadir

Source: Sent To CTI by the author

Education:

Abu Saifillah Abdul-Qaadir studied the Arabic language course in Madeenah University from 1991 to 1994. He also studied the following books with the Mashaayikh and students of knowledge in Madeenah: Kitaab at -Tawheed from Saheeh al-Bukhaaree, Kitaab at-Tawheed, Usool ath-Thalaathah, Kashfu Shubahaat, 'Aqeedah Wasitiyyah, 'Aqeedah al-Hamawiyyah, Ajrumiyyah, Usool Tafsir, and a number of different chapters of Fiqh from different books such as Kitaabu Tahara, Kitaabu Salaat, Kitaabu Bay' and Kitaabu Nikkah, and others besides those already listed.

After returning to the UK Abu Saifillah studied a degree at Westminster University in Arabic Language and Middle Eastern politics. He has completed a Masters at Dirasatul Islamiyyah, Loughborough University at the Markfield campus. Along with this he has been doing personal studies, going through books with explanations from the Mashaayikh on tapes. He has been active and continuous in seeking knowledge and studying since 1991.

Da'wah Efforts:

Abu Saifillah has been at the forefront of da'wah and establishing an Islamic community in his home town of Luton, UK (which has approx. 40,000 Muslims). Ad-Da'wat-us-Salafiyyah was unheard of in Luton prior to 1991, but by the Grace of Allaah, Abu Saifillah (and others) managed to establish a small propagation centre above a shop in the heart of Luton's Muslim community and began da'wah from there. Since then the da'wah has gone from strength to strength and has grown to where it is now. This enabled the da'wah to purchase a former Synagogue which was subsequently converted into a Masjid and Islaamic Centre. This was followed by the establishment of a Muslim Nursery, a Muslim Primary School, and a Prisoner Rehabilitation and Muslim Youth Project.

Many brothers and families have made an internal Hijrah to Luton because of the efforts Abu Saifillah and others made in da'wah and in establishing and preserving a Muslim community there. All of this spreading of good and building of provisions for the Muslims cannot come about except by the permission of Allaah and then by good leadership and Islaamic knowledge.

For many years Abu Saifillah has dealt with community problems ranging from marital, to business, to personal problems. He seeks the advice of the scholars by phone when dealing with them, or knowledge based fataawaa if the problem has already been addressed.

In 1994 when returning to the UK Abu Saifillah asked Shaykh Rabee' ibn Haadee al-Madkhalee what or if he should teach when he arrived back in the UK, so Shaykh Rabee' ibn Haadee al-Madkhalee told him to teach the things that he had been taught.

Scholars Praise and Encouragement:

Shaykh Muhammad Moosaa Aal Nasr said about him: "I believe 'Abdul-Qaadir (Abu Saifillah) to be an important figure for da'wah in the UK." Shaykh Saleem

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bin 'Eed al-Hilaalee said: "Abdul-Qaadir (Abu Saifillah) frequently contacts us for advice and guidance." Shaykh Usaamah al-Qoosee said: "We know only well about 'Abdul-Qaadir (Abu Saifillah)." When Abu Saifillah left the UK for two years and moved to the UAE he was advised by the Mashaayikh to return for the da'wah.

Humbleness:

Despite all of this we should not consider Abu Saifillah a high powered student of knowledge, all praise is due to Allaah, and it is sufficient for us to know that he is a small student of knowledge and that there are indeed many brothers and sisters much more knowledgeable than him.

So Abu Saifillah is not a scholar, nor is he known to be like those who calls to himself/herself, nor does he call to any group, however, he is in a position by which upon his shoulders is the obligation of da'wah and he has been advised in this respect by Shaykh 'Alee bin Hasan al-Halabee, Shaykh bin 'Eed al-Hilaalee, Shaykh Muhammad Moosaa Aal Nasr, Shaykh Husayn al-'Awaayishah, Shaykh Usaamah al-Qoosee and Shaykh Khaalid al-Anbari..

In light of all of this it is a must that Abu Saifillah should give da'wah, however, what must be made clear is that he should do so only within his capabilities and he should not exceed that, and this is what he strives to do, whenever he gives fataawaa in public it is only following the fataawaa of the scholars, he does not give fataawaa himself since he is in no way qualified to do so. Any da'wah you see in the speeches or writings of Abu Saifillah is based upon the hadeeth: "Narrate from me even if it be one verse" (Muslim) and "Perhaps the one who hears it will better relate it than the one giving the knowledge." (Bukhaaree)

There is no doubt that Abu Saifillah is not free from error, for indeed, he is human, but if he errs then he should be advised and we should have good suspicion about him, thus, he should be treated as anyone from Ahlus-Sunnah would be treated.

A Reminder For All To Be Involved In The Da'wah:

Whenever Call to Islam can bring Mashaayikh, they do so with the greatest of enthusiasm, but it is not possible for the Mashaayikh to always be here, nor is it possible that they can always come, so if they are unable to come the da'wah does not stop, it must continue, however, when the Mashaayikh do come their time is valued and they are of course given precedence. If we (in the West) relied on the scholars for da'wah in every situation then the true Da'wat-us-Salafiyyah would not spread, except very little.

Look at how many different faces are present in the Call to Islam Masjid, and conferences each year when the Mashaayikh come and this is the same all over the West, there must be some people calling them to this da'wah in order for them to come to the conferences when the Mashaayikh come. Otherwise there would be the same faces year in and year out and eventually the numbers of people attending will drop each year, because people get weak and busy with their lives. How is it that each year we increase in the number of those coming to the Manhaj as-Salaf if nobody here calls to it or gives da'wah to it? Each year there is always a huge number of different faces at the conferences. All of this is by the permission of Allaah alone and then by the brothers efforts in da'wah when the Mashaayikh are not here.